



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



Ecstasy, Scientific Research and The Divine Commandment

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About Ourselves

Guru Nanak Dev Mission came into being in the year 1963 with the sole aim of imparting the message of Sikh Gurus to general public, and especially to the people of younger generation. For this end in view, it provides reading material in the form of booklets, every month, in Punjabi, English and Hindi.

The Mission is non-profit organisation. None of its workers or executive members is a paid employee. Accordingly the booklets are made available for free distribution at mere cost price. Members of the Mission get these free of charge.

Its life membership fee is Rs. 250/- in India and Rs. 1000/- abroad. Annual subscription at home is Rs. 35/-only. At least 20 Publications are mailed annually.

Secretary

PREFACE

This tract is being published in the memory of late S. Narain Singh who was born on 26.11.1901 at village Buta Singh Wala, Distt. Multan now in Pakistan and passed away on 2.4.1994.

On his death Prof. Kulraj Singh rightly said "A Sikh Patriarch passes Away". He was the person who participated and contributed in all Sikh developments and happenings right from 1920 including transfer of Shri Akal Takhat Sahib on 12.10.1920 to Sikh representatives and then formation of S.G.P.C. He was one of those who entered Nankana Sahib just after the ghastly massacre in February, 1921. He remained Manager of Gurdwara Nankana Sahib for a long time and got constructed all the Gurdwara Sahibs there. As manager of Nankana Sahib, he got established Sikh Missionary College Amritsar and then Khalsa College, Bombay and various other Sikh Gurdwaras and educational institutions throughout the country. After partition he migrated and settled at Sanaur near Patiala and the land allotted to him and his family is now known as Buta Singh Wala. He organised Guru Nanak Dev Mission in 1968 at Patiala with Dr. Ganda Singh as its President. During his life time being Secretary of the Mission he got published about 435 tracts and 12 books out of which 80% were written by him.

Due to his efforts number of Trusts have been established by Guru Nanak Dev Mission such as Dr. Ganda Singh Memorial Trust, Giani Ditt Singh Memorial Trust, Giani Kartar Singh Memorial Trust, Bhagat Lachman Singh Memorial Trust & Akali Phula Singh Memorial Trust. He is also one of the founders of Gurmat College in Dera Baba Jassa Singh, Patiala. He single-handedly established Guru Nanak Dev Modern School at Buta

Singh Wala and donated 24 Kanals of land to this school.

With his such a long and rare record of service, he had acquired aura of a venerable father figure.

Every year one tract is dedicated to S. Narain Singh in his memory and this year this tract written by a well known sikh scholar S. Surjeet Singh, Principal (Retd.) is being dedicated to S. Narain Singh.

Rajdev Singh

President, Guru Nanak Dev Mission,
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Ecstasy, Scientific Research and The Divine Commandment

Marvels of nature and the inherent curiosity of the human mind are both a part of Creation—a manifestation of the Divine Commandment. The present essay deals with the inter-relationship between the two.

Guru Nanak has named the different aspects of nature, their inter-relationships and the ordained laws that bind them together to form a well-organised, and harmoniously integrated unity as the Divine Commandment. The exquisite design of each of the phenomena of nature, in terms of its structure and functional behaviour, has always fascinated man and tickled his mind so that there is an endless endeavour to understand the strange phenomena. As research proceeds, each new revelation opens new marvels, arousing further curiosity and the pursuit of knowledge remains unsatiable. The Divine Ordinance, therefore, remains undefinable and inexplicable. Guru Nanak therefore says in Japuji

Inexpressible is the Ordinance (S.G.G.S., Page 1)

“ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ”

Curiosity aroused by fascination urges man to pursue knowledge ceaselessly in the fields of physical sciences, humanities, human adjustment to new discoveries and inter-relationship between man and nature, as well as in the fields of philosophy and metaphysics etc. Thus this urge for knowledge acts like a guide or guru and has been inherent in man since times immemorial. Very often, in higher echelons, this pursuit takes you to areas beyond the hands of human thought. This leads to an ecstatic

experience of Nature, which is generally expressed in such interjectory terms as 'Wonderful', 'How strange', 'Marvelous', 'Kamal' in Persian and 'wah ਵਾਹ' in Punjabi. This word Wah (what a wonder) when combined with the initiator of this Wonder i.e. Guru (ਗੁਰੂ), becomes Waheguru, implying that this awareness of wonder is the blessing of the Guru. Thus this interjectory word becomes the guru ordained directive word and is an indicator or pointer to God, the creator who has not only created these fascinating marvels of nature, but also the curiosity in man to appreciate them. This term has been accepted as the omnipresent guru in the word form known as 'Sabd Guru' in Sikh Literature and represents God, the Creator in word form—Logos, who manifests Himself in the functional character of each phenomena and law of nature and each human being, by His All Pervasive nature.

It is to be noted that this sense of wonder and surprise, generated by fascination ruptures the mind from the self and transports it to a state of ecstasy and trance whereby a rapport is created between man and creator, provided the Creator bestows His Grace and kindness upon the seeker. Guru Nanak has used the term 'Vismad' for this state of ecstasy and trance. Bhai Gurdas the greatest exponent of Sikh Thought, has for this reason called 'Waheguru' as the incantation of Guru, capable of washing out the ego in you.

ਵਾਹਿਗੁਰੂ ਕੁਰ ਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ ॥

According to Guru Nanak, every phenomena of nature, be it the air, water or fire, birds or animals or even the speech of a person, tickles human curiosity, thereby inspiring a person to appreciate the mysteries of the Divine Ordinance and ultimately acts as a link between man and the Creator.

Marvellous are the varied forms of speech
in the universe,

Marvellous the speech recorded, Marvellous the
multiplicity of creation; wonderful their distinctions :

Marvellous creation's forms, wonderful its
variety,

Strange the sight of creatures going about
naked

To see such marvels with wonder am I struck
 Saith Nanak : By Supreme good fortune only
 is this mystery resolved.

Var Asa Mohalla 1, S.G.G.S., Page 464.

ਵਿਸਮਾਦੁ ਨਾਦੁ ਵਿਸਮਾਦੁ ਵੇਦੁ ॥

ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦੁ ॥

ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗੁ ॥

ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤੁ ॥

... ..

ਵੇਖ ਵਿਡਾਨੁ ਰਿਗੁ ਵਿਸਮਾਦੁ ॥

ਨਾਨਕ ਬੁਝਨ ਪੂਰੇ ਭਾਗੁ ॥

(ਵਾਰ ਆਸਾ ਮ. ੧, ਪੰ. ੪੬੪)

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Curiosity based inquisitiveness has been leading man to probe deeper and deeper into the intricacies and complexities about the structure, formation and functional properties of different phenomena of nature and man has been collecting and classifying the details of his findings to build certain systems in the field of knowledge. An appraisal of the functional behaviour of phenomena and their subtleties, has led to the development of technology for utilizing the various aspects of the phenomena for human progress and betterment. He has been evolving personal, social and cultural patterns of living in adjustment to the new discoveries. New ideologies pertaining to social behaviour, economic systems and political relations have been formulated from time to time, with new discoveries and growth of knowledge. They have influenced even the philosophical approach to life. Newtonian laws, Carteizian thought, Quantum mechanics, and thermodynamics are some of the celebrated examples. Newtonian laws, the discovery of the steam engine and utilization of coal as a source of power has led to Industrial Revolution and then to colonialism in the later part of the last century. This in its turn led to two great wars in the first half of the present century. Nuclear energy brought about a shattering of colonialism. Recently new strides in electronic media and discoveries in soft

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wear are bringing about a sea change in the life style of the people as also new groupings in the international community.

All these discoveries and changes in the life style of people following these discoveries are changes only in the human adjustment to the total environment provided by the Divine Commandment. These discoveries are nothing more than mere exploration and analytical understanding of the different aspects of the Divine Order of things, which remains stable and unchangeable. Neither the basic nature of the phenomena changes, nor their harmonious unity in their totality. Similarly the basic nature of man also does not change. The changes brought about in the life style of people as well as in human relations are very much in the form of changes in the games of a child. One may replace 'gulli danda' by Cricket, and the dice by video games but the play remains a means of recreation for the child satisfying his playful instincts, and the raw material for the game ultimately depends upon the material provided by nature. In the last analysis it is the premises provided by the Creator through Divine Commandment which is the decisive factor and this remains unalterable, beyond human endeavour. Man has to remain within the premises of the Divine Commandment. The possibilities achieved by man through scientific discoveries remain too marginal, as compared to the wide premises provided by the Divine Order. It is to be remembered that the grand harmony which has created a well organised and integrated living unity between the diverse phenomena, to create a unity in totality, can not be disturbed by any amount of endeavour on the part of man. Man can neither change the premises provided by the Divine Commandment nor step out of their peripheral limits.

Guru Nanak has very clearly defined the peripheral limits of the vast premises of the Divine Ordinance, within which man's activity remains confined. He says :

Air is the vital force, water the progenitor

The vast earth the Mother of all.

Day and Night are nurses, fondling

all creation in their lap.

(S.G.G.S., Page 8)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (ਪੰ. ੮)

The entire research in the field of science and the growth of knowledge, how so ever minute and sophisticated, and all discoveries, technology and scientific appliances to effect these discoveries are ultimately confined to the premises bounded by the four wall of Air, Water, Earth and Time. Whether it is the Newtonian laws of motion, Einstein's theory of Relativity, laws of Quantum Mechanics or those of Thermodynamics, they simply open out mysteries of Hukam—The Divine Commandment. They just unravel various layers of facts and aspects of the Divine Commandment. Similarly, the entire adjustment of human behaviour in accordance with these new discoveries, inventions and growth of knowledge in terms of various patterns of life style, or socio-econo-political ideologies or systems of thought remain within the confines bounded by the four walls of Air, Water, Earth and Time. To put it in the words of Guru Nanak it is as if the whole world is at play-

ਖੇਲੈ ਸਗਲ ਜਗਤੁ

Man changes from one game to another but the laws governing these games undergo no change, as the peripheral bounds of the eternal elements Air, Water, Earth and Time remain unalterable. Guru Nanak says :

“A Thousand million feats of intellect bring
not emancipation.

How then to become true to the Creator
(become pure in mind).

How demolish the wall of illusion ?

Through obedience to his Ordance and Will.

(S.G.G.S., Page 1)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ (ਜਪੁਜੀ)

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One aspect of the Divine Commandment i.e. the physical

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aspect has been explained above. The other aspect i.e. human aspect is taken here under. This aspect may be described as the nature of man, his inborn aptitude or instinctual tendency. Man feels wonder while viewing the marvels of nature and the laws governing it. This generates curiosity in the mind of man, which is never satisfied and it constantly urges man to seek new horizons and explore more and more avenues of research. But man can not fully understand the different aspects of the Divine Commandment.

None the extent of Thy Ordinance has power
to perceive.

(S.G.G.S., Page 53)

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥

(ਸਿਰੀ ਰਾਗ ਮ. ੧, ਪੰ. ੫੩)

Limitless is Thy Ordinance, unknowable its extent.

(S.G.G.S., Page 396)

ਤੇਰਾ ਹੁਕਮੁ ਅਪਾਰ ਹੈ ਕੋਈ ਅੰਤੁ ਨ ਪਾਇ ॥

(ਆਸਾ ਮ. ੫, ਪੰ. ੩੯੬)

There are immense possibilities inherent in man but his search faculties are limited because of the limited period that one has at onces disposal, because of the inevitability of the impact of old age. Art is long and life is short, goes the saying. Therefore, the research regarding the physical aspects of the Divine Ordinance is passed from one generation to the other and as a result thereof man's life style continues to change its pattern.

Both the intricacies and subtleties of nature and the inquisitive temperament of man are the gifts of the Divine Ordinance. Both have unlimited capacities. Their interaction, therefore, is such a vital force, such a dynamism that enables man to develop faculties which enables him to adjust himself to changed circumstances and meet new situations with fortitude. Man is blessed with the spirit of the Excelsior.

This inherent curiosity of man, which is a divine gift is neither a blind alley nor does it become stable, old, orthodox or satiated. It is ever fresh and ever invigorating, always opening new vistas

and picking up new pursuits. Man can never be thrown off its firm pedestal. All efforts to curtail and contain this natural tendency—a Divine Gift, have always failed. Can there be an end to this natural human tendency of being impressed by the marvels of nature in the ensuing 21st century or all the marvels and subtleties of the Divine Ordinance coming within the grip of man? Hukam remains so bountiful and so limitless that there is always a lot of scope for learning more and carrying on further research. Man will continue with his efforts of making new discoveries and moulding his life and culture accordingly. Man will always be progressing with fortitude, with an eye on higher achievements, but will always be circumscribed by the Divine Commandment. Guru Amar Das says :

“Truth never gets old, nor is Naam
ever soiled”.

(S.G G.S. Page 124^o)

ਸਦੁ ਪੁਰਾਣਾ ਨਾ ਬੀਐ ਨਾਮੁ ਨ ਮੈਲਾ ਹੋਇ ॥

(ਸਾਰੰਗ ਕੀ ਵਾਰ, ਸਲੋਕ ਮ. ੨, ਪੰ. ੧੨੮੮)

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It is to be remembered that wonder and surprise lead to ecstasy only if you find a reflection of the Ultimate Truth or Absolute Reality in the physical nature or existing reality. Physical nature or existing reality forms the subject matter of research in science but the recognition and appreciation of the Absolute Truth is the subject of Dharam. Ultimate solace for man lies in appreciating the coherent harmony and consonance between the two. Those who perceive and appreciate the hand of the creator in bringing about a harmoniously integrated unity between the diverse phenomena of nature and the creator and the toil hard to be in unison with this order of Harmony, are, according to Guru Nanak really successful persons in achieving the real aim in life. Only such persons are endowed with the glow of the Divine Light.

Those who meditating on Naam have earned
merit through hard labour.

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Saith Nanak : Their faces are radiant with
Divine Light.

Many shall find release through them.

(S.G.G.S., Page 8)

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਰਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਫੁਟੀ ਨਾਲਿ ॥ (ਜਪੁਜੀ, ਪੰ. ੮)

If curiosity in the marvels of nature leads to ecstasy, a person is ruptured from the self and transported to the realm of the supra-mundance—The All Pervading, Absolute Truth. This is the realm of unity, equality and commonness. This is the realm of Naam, which enables a person to realise his unity with the Creator as also a unity with the creation—particularly the entire humanity. The attitude of the mind changes from the self to altruism. With this changed attitude man comes to sharing his achievements with others, particularly for their benefit and betterment. One realises that the Divine Ordinance is common to all. Research in the field of Science, opens out various aspects of this common asset provided by the Lord. He, therefore, feels it obligatory to share the results of this research with others for the benefit and betterment of the entire humanity. In fact all scientific research ultimately has to pass on to the people. It is not to remain a monopoly of an individual. He realises this ultimate goal and therefore comes forward to share his achievement in research for the emancipation of others. This is the practical implication of Guru Nanak's words, "Many shall find release through them"—(ਕੇਤੀ ਫੁਟੀ ਨਾਲਿ)

But in the absence of this attitude towards the curiosity generated by marvels of nature, all scientific research builds up man's ego at the personal, sectarian and national levels. This may lead to monopolizing the discoveries, which in its turn results in exploitation and subjugation in the form of social, economic and political snobbery, dictatorship and sometimes slavery, very much similar to the development of colonialism which was born out of Newtonian discoveries. In the recent past, discoveries in the field of atomic energy and nuclear power have lead to a fast growing

race in the development and acquisition of nuclear and other lethal weapons, which have created the chances of the annihilation of human race. Ego based research has created a looming shadow of fear upon mankind in place of bringing about emancipation.

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Research and discoveries in the field of science and technology have been so influenced by the materialistic approach, that they are directed not to the optimum use of the resources of the earth, but to their exploitation. Man, no doubt, recognises the capacity of the earth to provide for his requirements, but unfortunately he has completely ignored its motherly character and motherly role of providing for the following generations. Bereft of this sentiment of respecting the maternal character of the earth, he is consuming its resources to the extent of exploitation. Consumption of her resources during the last decade far exceeds their utilization during the past many thousand years.

Equipped with the fast growing scientific knowledge and technology, the unsatiable hunger of the self seeking man, is likely to wring the earth so completely of its resources that it will not be able to support the coming generations, if no regard and respect is paid to its motherly character. The exploitative attitude of scientific knowledge and research has to be changed. It has to be directed towards understanding and appreciation of the Higher Force of universality—the force of Hukam and Naam in terms of both space and time, and we are required to be in unison and complete consonance with this force. This is possible only if the curiosity based research in the physical phenomena creates a sense of ecstasy and trance, to rupture you from the self to universality, from ego to Hukam and Naam. Guru Nanak has called this tendency Vismad and has used this term Vismad in place of curiosity about the marvels of physical phenomena.

Absence of this tendency, builds up an ego based Shakti cult—the cult of power in man. Armed with the latest scientific knowledge and technology, man proceeds not only to subjugate others

and exploit them but results in becoming a dictator like tyrant, throwing over board all canons of equality based harmony, justice and morality. It is because of this reason that Guru Nanak has emphasized the building of the cult of altruism with the growth of knowledge.

“True learning induces in the mind service of mankind”

(S.G.G.S., Page 356)

ਵਿਦਿਆ ਵਿਚਾਰੀ ਤਾ ਪਰਉਪਕਾਰੀ ॥

(ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ਪੰ. ੩੫੬)

This attitude will relieve man of the fear psychosis on the one hand and save the earth from the depletion of its resources. Though many warnings are issued from time to time about the depletion of the earth's resources on the one hand and erosion of human values on the other, but all these warnings are only publicity and mere band wagon shows.

The only wayout is the recognition of the maternal aspect of the earth and offering it whole hearted respect on the one hand and recognising the earth as a part of the assets provided by the Divine Commandment, so that it is an asset common to all, not only for the present generation but also for the coming generations as well i.e. recognising the force of Hukam and Naam-and being in tune with this order.

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It is generally believed that with the growth of electronic media, new researches in the field of science, discoveries and inventions as well as the growth of technology ensuing therefrom, will not remain the monopoly of an individual class or community. It will have to be shared with others in the long run. We should not, however, forget the fact that some countries are far advanced in this respect than others which are trailing behind. The world is therefore divided into developed countries and the developing ones. The developed countries have become monopolistic and the other countries have become dependent upon them. This is true of developing and backward countries, where dependence, exploitation and economic slavery are the order of the day. This has

created a sense of imbalance, as is the case with the countries of West Asia, Africa and Central America. How should an atmosphere of harmony, balance, equity and co-operation be brought about at international level ?

Even in the international forums like the U.N.O. any dialogue between different nations is always swayed in favour of the stronger ones, as the more powerful nations muster large following and create strong and consolidated groups around them, bullying the weaker ones, because of their technological superiority and economic dominance. What is needed is a change in attitude, replacing overawing and exploitative posture by mutual understanding, appreciation and co-operation, based upon equality and universality, which is a practical aspect of the concept of Naam. Guru Arjan the fifth guru says :

In thee are all sharers : to none dost thou appear alien.

(S.G.G.S., Page 97)

ਮਭੇ ਸਾਂਸ਼ੀਵਾਲ ਸਦਾਇਨ ਤੁਧ ਕਿਸੇ ਨ ਕਿਸੇ ਬਾਹਰਾ ਜੀਉ ॥

Man's future can never be radiantly bright until man's curiosity is linked with the faith in God and service to one and all.

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Another very important aspect of the Divine Ordinance is the natural instinct of man to live in the company of others and work in co-operation with others. Loneliness has always been a bane for man. Whatever be the progress that man may make, his social instinct, popularly known as gregariousness is the very basis of human existence. This faculty dilutes the ego in man and makes him live with others in a spirit of mutual regard and equality, deference, and courtesy, harmony and co-operation and service and dedication. All these qualities combine together to constitute brotherhood. This instinct is considered an ancillary and support on the path of Naam. The necessary discipline to feed this instinct, and maintain brotherly relations with others is restrained and docility, equipaise and harmony, and to crown all sharing your achievements with others. This natural and God

given tendency is the only way to knit together the entire humanity into universal brotherhood and bring about international understanding. By this way alone international egoistic dominance can be replaced by equality, co-operation and uniformity, and conflicts arising therefrom can be ended.

If the principle of sharing your achievements with others is sincerely applied to the achievements in the field of science and technology, the division of the world into the so called developed and developing countries would vanish. Such maladies as national pride and national ego which are responsible of collision and collusion between different nations can be mitigated if not completely overcome. This attitude is likely to bring about a fearless and dauntless order of co-existence between various countries. A pre-requisite for this fearless social order is full faith in God as the righteous ruler. Know that in all eternity the holy Lord is the righteous ruler. (S.G.G.S., Page 142)

ਸਚੇ ਕੀ ਸਿਰਕਾਰ ਜੁਗ ਜੁਗ ਜਾਣੀਐ ॥

(ਮਾਝ ਕੀ ਵਾਰ ਮ. ੧, ਪੰ. ੧੪੨)

This faith will wash off all fears and create an atmosphere of mutual trust. Guru Amar Das, the third guru says :

Of whom would he be afraid, before whom need he quail.

(S.G.G.S., Page 842)

ਕਉਣ ਡਰੈ ਡਰ ਕਿਸ ਕਾ ਹੋਇ ॥

(ਬਿਲਾਵਲ ਮ. ੩, ਪੰ. ੮੪੨)

If ecstasy guides and encourages research, then the Rule of the Ultimate Truth can be perceived and appreciated.

The holy one in all abides; all happens by Him Willed.

Who ever His Ordinance realises and knows Him to be
sore not Alone deserves to be called God's servant.

(S.G.G.S., Page 1350)

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ॥ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥

(ਪ੍ਰਭਾਤੀ ਕਬੀਰ ਜੀ, ਪੰ. ੧੩੫੦)

Recognition of the rule of His Will, alone enables you to be called a human being. The next step after recognising the Divine Ordinance is to fall in the harmony of this Ordinance, which implies a complete merger and being in complete unison and consonance with the Order of the All Pervasive, Absolute Truth, which in practical sense would imply a whole hearted dedication to the benefit and betterment of the entire humanity.

All that happens is Thy Will.

Whoever Thy Ordinance realises, into holy Truth is absorbed.

(S.G.G.S., Page 193)

ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭੁ ਤੇਰਾ ਭਾਣਾ ॥

ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸਚੁ ਸਮਾਣਾ ॥

(ਗਉੜੀ ਮ. ੫, ਪੰ. ੧੯੩)

This Absorption in the holy Truth is the only way to bring about a working unity among all the people of the coming wide awake 21st century. Realization of the Supremacy of the Divine Ordinance will rid man of the ego-based mistruth and fear and bring about mutual respect and regard for other people as cognate brothers.

This notion of merger with the Ultimate Truth has always been alive in the minds of people since the Primal times and will ever remain so and it is with this notion that man can live in an up-right manner with a Divine Glow on his face.

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Guru Nanak Dev Mission, Patiala**

1. Akali Phula Singh Memorial Trust :

A sum of Rs. 6,100/- is given to the best book on Sikh Gurus, Shri Guru Granth Sahib, Sikh Religion, Sikh Ethics, Sikh History & Culture, published during the preceding three years.

2. Dr. Ganda Singh Memorial Trust :

Annual Research Paper Competition is held for which prizes of Rs. 3100/-, 1500/- and 1000/- are given to the 1st, 2nd & 3rd positions besides a few special prizes.

3. Mother of Khalsa Memorial Trust :

Under this Trust every year Gurmat Examination of College Students is held throughout the country and for this purpose the country has been divided into 8 zones and in every zone prizes are given to the students standing 1st, 2nd & 3rd. Some consolation prizes are also given. For the last two years in collaboration with Jasmer Singh Harnam Kaur Memorial Trust, prizes are also given on All India Basis to 1st, 2nd & 3rd amounting to Rs. 500/-, 300/- and 200/- along with Mementoes. The examination is conducted by Guru Gobind Singh Study Circle, Ludhiana.

4. Giani Kartar Singh Memorial Trust & Giani Ditt Singh Memorial Trust :

Under these two Trusts Writer's & Speaker's Workshops are held at different places. These Workshops are usually organised by Guru Gobind Singh Study Circle, Ludhiana.

5. Bhagat Lachman Singh Memorial Trust :

Lectures by prominent persons/professors are arranged in different colleges & schools through Guru Gobind Singh Study Circle, Ludhiana.

6. After the death of S. Narain Singh a Trust in his memory was formed and under this Trust scholarships are given to the students of schools.